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WEEKLY REVIEW.

—The Rev. Wm. Clark, C. M. S., Ceylon, wrote to the Bishop of Colombo, August 11th, advising him that he intended to ignore the suspension of his license, and immediately resume ministerial functions. A letter from the Bishop, dated Aug. 14th, has been published, in which Dr. Coplestone says:

"It is evident, that what you desire is not that your brother-clergy and the laity as well as yourself, should be satisfied whether it is with good reason or not that I refuse to sanction your ministration. Were that your desire, you would be content that your case should be openly heard by me, and re-heard, if necessary, by the Metropolitan. But you are not satisfied either by an open hearing, or by the guarantee against error or prejudice on my part which the appeal secures; but prefer to have recourse to the technicalities of law, and the difficulty of bringing English law to bear upon the case.

"Into such labyrinths I shall not follow you. It must be enough for me to warn the church that I give no sanction to your ministrations; and it will be enough, I think, for the church to know that whether you have or have not a licence, your ministrations have not the approval of the officer who has authority in the diocese to approve the ministrations of the clergy."

As the Metropolitan is essentially of the same mind as the Bishop of Ceylon, it is evident that an appeal would have little significance.

—Christians throughout the world are asked to observe the first Sunday in October as a day of prayer for the progress of the Gospel in China.

—A Bombay Famine Relief "Anna Fund" has been instituted and is likely to be very succesful. No one is asked to give more than an anna, though he may give as much as he likes. The movement appears to be well organized and in good hands.

—We have before us a new issue of *O Patriota*, in Portuguese and English. Out of 28 pp. 24 are devoted to "The late Rt. Rev. Dr. Whelan" who was R. C. Bishop of Bombay in 1845.

—We have been favoured with the Foreign Mission Report of the Free Church of Scotland for 1876. There are 4 European missionaries at Calcutta. There are several outstations in charge of Native missionaries. The communicants number 103; adults baptized last year, 22, of whom 19 at Pachamba in the Santal country. Scholars 3167. Non-Christian teachers, 80. Grants-in-aid, £1617; school fees £1882. At Bombay, European missionaries, 4; communicants, 77; received in 1876, 3; scholars, 661. At Poona, European missionary, 1 (at present, 2); communicants, 82; received in 1876, 3; scholars 1153. At Jalna (under Rev. Nar. Sheshadri) communicants, 230; received last year, 27. Communicants at Indapoor, 17. At Nagpoor, European missionaries, 2; communicants (including Sitabuldi and Kamptee) 136; received last year, 4. At Chindwara. Eur. missionary 1; communicants, 12; At Madras Eur. miss. 5; communicants, 130; adults baptized in 1876, 2; scholars 3118.

—We acknowledge receipt of the *Indian Evangelical Review* for July. It contains 1, The Theology of Christ, from his own words; 2, The Native Christians of Salsette, by Mr. A. K. Nairne, C. S.; 3, Sabbath Observance, Rev. G. Anderson, Seonee; 4, The Church and the Bible, Rev. E. S. Summers, Calcutta; 5, Sahet Mahet, the Metropolis of Buddhism, by Rev. B. H. Badley; 6, Principles of Spiritual Sowing; 7, Notes and Intelligence. Mr. Nairne seeks to defend the Roman Catholics of Salsette and Bassein from unfavourable representations made by some writers. We think he has overlooked one fact. Since Protestant missionaries began to labour in Western India, those who have had to do with these congregations, have been made sensible of the reproach accruing from these representations and have stirred themselves up to mend matters. The educational efforts made by Government have also had an influence in this direction. The same thing has been witnessed with regard to the Beni Israel. One would now seek in vain for evidences of the degradation described by writers at the beginning of this century; but there can be no doubt that the things alleged were true. With regard to the Roman Catholics of Salsette, it is also to be remarked that they are now more under the instruction of priests from Europe, than was previously the case. Mr. Nairne speaks of the preservation of caste among them; it is quite common to hear them spoken of as Christian Kolis, Christian Kunbis and so on, and the old Caste rules prohibitory of intermarriage are still kept up. And this after two and a half centuries of Christian profession. Mr. Nairne does not see much practical harm in this. It certainly does not say much for the type of Christianity existing among them, or else it illustrates the great error of allowing caste to cross the threshold of a Christian church. There are Protestant churches in S. India and Ceylon where this error has been committed. In his remarks upon the image-worship that prevails among the Salsette Christians, we see the influence of that misconception of charity which is so prevalent now-a-days, and which instead of lifting up a trumpet voice against the evil, seeks to decorate it and justify it. A true friend of the Romanists would speaks of this thing as the Bible does. The "educated classes" are more guilty than their untaught co-religionists, and ought to be taught so.

—It does not seem to be doubted that the Countess Lambertini is the daughter of the late Cardinal Antonelli, the Pope's right hand man. The defence seems to rely on technical points. It is said that the cardinal was not an ecclesiastic in the strict sense; the Romish clergy are divided into secular and regular, and Antonelli belonged to the former. But he was a cardinal, and the cardinals elect the Pope, and from their own number too. But it is only since the Reformation that these things are thought to be scandalous. Before that, even Popes had their natural children, and did not trouble themselves much to conceal the fact.

—Mr. Whalley, 'amid much laughter,' has given notice in the House of his intention to introduce a Bill for altering the Book of Common Prayer, substituting the word 'minister' for the word 'priest,' wherever the latter appears. Mr. Whalley is always greeted with derision, but if some of the members had stopped to think, they would have seen the advisability of some such change, in consequence of the priestly pretensions that have been founded on the use of the word 'priest' in the Common Prayer Book. *Minister* is too general a term, answering rather to *diakonos*; *presbyter* would be better, or *elder*.

—The Rev. S. H. Kellogg, who was connected with the Am. Presb. Missions in N. India and went home early last year with his motherless children, is not, we regret to say, likely to return to India. He has been appointed Professor of Theology in the Western Theological Seminary, Allegheny, in the place of (the younger) Dr. Hodge.

—We take the following from the *Christian Advocate* (Hyderabad):

"Many residents of Chadarghat will heartily unite with us in thanking God for the gracious revival of His work which we have been permitted to witness within the past two weeks. Many will bless God through all eternity that He put it into the heart of His servant, the Rev. I. F. Row of the M. E. Church, Bombay, to visit this station. Coming amongst us partly with the object of recruiting his health and resting, he was led to engage heartily in evangelistic work, preaching every night without intermission and twice on the Sabbaths, besides conducting the "after-meetings" which frequently lasted until 9-30 P. M. The services were held in the M. E. Church, the large audience-room of which was crowded nightly, the overflow being obliged to sit in the school-room. It has never been our lot to listen to a course of consecutive sermons so well adapted to secure the desired end, and in which Gospel truth was so pungently and clearly presented, as those which Mr. Row delivered while amongst us. His discretion and wise choice of methods in the management of the "after" or "inquiry-meetings," commended themselves to us as worthy of the attention of those who engage in evangelistic work."

—The Rev. Mr. Harding's letter, which we publish elsewhere, gives rather an appalling picture of the effects of the famine at Sholapore. If in a place so accessible, where Government relief works have been long in operation, where private charity is doing so much, there should be so many deaths from starvation daily, what must be the state of things in less favoured parts of the country? Yet the Bengal Government deprecates voluntary aid, and professes to be able to save every body. There never was a more preposterous plea. This is centralization gone mad.

—The look of things has brightened considerably, this week. At the close of last week, reports of falling rain in various places began to come in, and all this week there have been pretty copious falls, not only in Bombay, where they were less needed, but in Guzarat, Central India, the Deccan and elsewhere, removing the fears that were entertained of a large extension of the famine area. There is a call for much thanksgiving to God.

—A correspondent asks for an explanation of Rev. xii. 7: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." This is not to be taken literally. We are not to suppose that Pandemonium is a part of the heaven where God is revealed in his glory, and where Christ and the redeemed are. There is no sin nor sorrow there, and nothing that defileth can enter therein. John's Revelation is throughout symbolical. The passage refers to the corrupt ideas of heaven entertained among men. If one will call to mind Olympus, the heaven of the Greeks and Romans, peopled with all manner of passionate deities, or the Valhalla of the Scandinavians, or even the heaven of the Romanists with multitudinous thrones of mediating saints receiving from countless millions the worship due only to God, with a Christ whose Vicar is the Pope and who has to be entreated by the Virgin Mary, a heaven of which priests on earth had the keys, separated from earth by the fires of purgatory, and then think of the mighty religious revolution needed to change all this, and give men the true conception of heaven, he will in a measure apprehend what was in the

mind of the inspired writer when he wrote the words above quoted. The context shows plainly that the victory so signalized was obtained by believers, living and contending for the truths that centre in the cross of Christ. "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not there lives unto the death." They insisted that Christ had made a perfect atonement for the sins of men, whereby the believing sinner is justified and whereby he receives power to depart from sin, and when he leaves this world to go to heaven, and they were willing rather to die than to recognize other mediators than Christ: and so they obtained the victory. The one who was expelled from heaven was the accuser of the brethren; it represented a power that came in between the believer and the throne of God, overcome when truer light and a stronger faith reached the brethren. Michael in Hebrew, signifies Who like God? and is thus a synonym for *faith*.

—The prompt measures which we called for in our last issue, that the rapid increase of population by the immigration from the interior should not be the occasion of sending our mortality rates still higher, have been taken. Government have undertaken to stop the tide of famine fugitives at Tanna where they have formed a relief camp.

—The Russians still hold the Schipka Pass, but are hard pressed by the Turks, and it will be a wonder if they do not succumb. The last week has not improved their position any where, if we except the fact that Servia is joining them, and Roumanian troops have crossed the Danube.

—"A believer" in our next.

—We acknowledge with thanks a copy of the Bombay Tract and Book Society's Report. It has been already noticed by us. We are glad to see again the list of publications, carefully prepared in English and Marathi by the Rev. B. Padamanji.

—The S. I. Conference of the Methodist Episcopal Ch. will hold its second Annual Session (D. V.) in Calcutta, on the 15th of November next.

From the report of an address lately delivered in England, we take the following. It refers to a conversation with an unbeliever:

"He read me something out of the book about Matthew v., the sermon on the mount, wherein there are certain particular directions concerning the time; for instance, if one sued you at the law you are not to resist; whosoever should compel you to go a mile, go with him twain; and from him that would borrow of thee turn not thou away. "You, Christians, do not do that," said he: "You go certain distances, and then stop short." I do not know how many would answer him who do not know dispensational truth. I happened to know a little about it, and wish I knew a great deal more. The answer I made was: "Suppose I came into your study, and there were a number of patients waiting for you; you come in and speak to a gentleman sitting there in a chair. I overhear what you are saying. You examine the case, and prescribe for him. I hear what you prescribe. I am satisfied—go away—order those medicines—take them—come back in a fortnight very ill indeed, and suffering from some cause. You examine me, and say, 'What have you been doing with yourself.' I answer, 'I took the medicines you ordered.' 'What medicines? I ordered you none.' 'Oh, no; but you ordered them for a patient near me, and I concluded they were good for me.'"

At the close of the sermon on the Mount, our Lord says: "Every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man who built his house upon the sand." This effectually disposes of the remark about dispensational truth. The things mentioned are the obligations resting upon all Christians. They are not formulated in abstract rules; but stated illustratively. The meaning is that the follower of Christ is to have an obliging spirit, and to overcome evil with good. If he is a villager and some official presses him into his service to carry his baggage a mile, instead of getting angry and scolding and fretting, let him do it cheerfully and, if he has no other duty to attend to, let him go another mile, and add kindness to submission. If a man seeks to get from you your coat, it will be better to give him what he wants and your cloak also, rather than part with your peace. The general principle is that we are to overcome covetousness not by resistance (which will have the look of covetousness) but by exhibiting the opposite grace. The man is wanting in love; what is then wanted in you is that very love which is so conspicuously absent in him. "The meek shall inherit the earth." In this world claim is met by counter-claim; greed by greed; contempt by contempt; hatred by hatred; dogmatism by dogmatism; and after 6,000 years men are not a bit nearer a peaceful issue. Christ's way is utterly different. "The servant of the Lord must not strive; but be gentle to all, apt to teach, patient, in meekness instructing those that oppose." These principles are everlastingly true. If those who are called Christians do not obey Christ, reproach accrues to them not to the Christian doctrine. Nothing so sways the world to-day as covetousness, the desire of gain, and nothing presents a more formidable obstacle to the spread of the Gospel, than this omnipresent thirst for wealth. In vain we preach against it, if we do not follow the instructions of the Master in exhibiting its opposite. We shall of course appear like madmen, if we treat money as of little account, and believe we can be happy and serve God without it; voluntary poverty is classed with asceticism and fanaticism; but the plain teaching of Christ and of his apostles demands of us just such an emphatic demonstration against the love of money, as is involved in 'the more excellent way' of love. "The love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness." With regard to the matter of 'dispensational truth,' we notice that our Lord's last command to his disciples was to go and teach all nations, "teaching them to observe all things whatsoever I have commanded you."

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LAW AND SPONTANEITY.

A few men comparatively think themselves competent to speak oracularly with regard to human governments; yet almost all believe themselves competent to speak authoritatively regarding the government of the universe. There are many more theologians than politicians. In the revelation that God has given we are told expressly that the natural man discerneth not the things of the Spirit of God, and that the only true knowledge of God and of his ways comes through the Spirit of God. We are of those who believe that the knowledge of God and his government is to be obtained only by a humble and believing study of the Scriptures, under the guidance of the Spirit of truth. Yet it is not at all an uncommon thing for the secular papers that profess to eschew religious topics, to speak very positively on the subject of the divine administration, and contemptuously to dismiss or denounce the views that do not accord with theirs. Should we wonder at this? Even they whose ideas of the Godhead find expression in the worship of Gunputti, are ready to come forward with rebukes for those who trace the hand of Jehovah in providential events.

We may be allowed to call attention to a few simple teachings of Scripture.

God is not more truly the Creator of all things than he is the upholder. The same divine power, wisdom and goodness that called them into existence, sustains them in being and guides their processes. "Of him through him and to him are all things." "In him we live and move and have our being." "Not a sparrow can fall to the ground without him." Without him not a hair of your head can perish. We study nature in vain, if we imagine that finite causes account for the effects that spring from them. What are called the laws of nature are simply the processes by which the will of the Ruler of the universe unfolds itself. Important ends are secured by the regularity of these processes. They constitute a kind of highway over which creatures can travel with confidence, sure of the ground beneath their feet and of the direction in which they are travelling, so far as they can see the road. Without this regularity, men would be at sea, without chart or compass, and their only plan would be to let themselves drift with circumstances.

But about these laws of nature there is nothing like rigidity. Rather, there is a wondrous freedom; it is the law of liberty. It is as a lady who has a wardrobe of a thousand dresses; the law is that she should be constantly dressed, but she changes her dress at her pleasure. On the face of the sky we may almost always discern some clouds; after endless study and generalization, men may classify the clouds after a fashion; but though a man had spenth is life-time in observing them, he would be unable to give a picture of the sky as it would be half an hour afterwards. There is a marvellous prodigality in nature; a million of blossoms often harbinger a few thousand fruits. From one point to another, a thousand paths present themselves varying in many particulars, and no man or angel can tell which of these paths will be taken. There is a great deal of talk about law, but this wondrous flexibility in the processes of nature is not sufficiently heeded. Man himself has a great deal of freedom; at every step unnumbered choices are before him; but the freest Being in the universe is He who taketh up the isles as a very little thing, and weigheth the mountains in scales. Man has certain well-defined specific qualities; we can think of him as a being of one sort; yet among the thousands of millions who have descended from Noah not one ever perfectly resembled Noah, or perfectly resembled any other man. There is a hot season in Bombay, and the observations of a century will enable us to strike many averages; yet all the science in the world, actual and attainable, will never enable a man to determine which among a hundred possibilities of temperature will obtain on a certain day and hour to come.

We can imagine a straight path 100 yards wide traced on the Atlantic from Queenstown to New York, and we can imagine that a certain ship on a certain voyage should pursue this very path; but the thing would never be done again. The ever-varying winds, currents, swell, etc. would require a ship to pursue a different course in some particulars each voyage; and what would be the shortest route at one time would never be the shortest route again. The orbits of the heavenly bodies are wonderfully fixed; and yet no planet pursues absolutely the same orbit in two successive revolutions. We do not hesitate to say that law and spontaneity are blended in the constitution of things and in the administration of the universe. There is man's spontaneity constantly manipulating the things around him, and calling into existence new conditions of things, as when he irrigates a desert and plants a garden there, or when by wise sanitary measures he removes some form of disease; and it is the very pliability of nature, so to speak, along with its regularity that enables him to do such things. The seed sown in good ground does not all bear just thirty fold, but some thirty, some sixty, some a hundred. No scheme is so erroneous as the absolute necessetarian.

The regularity of nature is necessary as a means to an end; that end is not merely the preservation of creatures, but the manifestation of the glory of God; and when this regularity becomes a hindrance the ruler of the universe may deviate from it; his hands are not tied; seed-time and harvest, summer and winter succeed one another with a general uniformity; but when men fall into a way of looking upon this regularity as mechanical, and the heavens and the earth become one great piece of clock-work, the Moral Governor of the universe

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interrupts the common course of things and sends upon men what they recognize as chastisements. Famines, pestilences, earthquakes, cyclones and other wide-spread calamities, cause men to hear a voice which in the uniform course of events they heard not, and are attended with a resuscitation of conscience, and that such is the design of God is evident from Scripture. There is a method in all these things, and "men of science" may trace the operation of laws in them; but they are in such a sense abnormal that they interrupt the course of events, and impress the minds of unsophisticated men as a special manifestation of the power of God, and these are the minds that profit by them, more or less.

When men come forward with such objections as this, that the suffering is indiscriminate whereas punishment should be discriminate, they overlook the fact that the judgment of individuals is in the world to come. God deals with nations in this world. There are such things as national sins, and for these there are national punishments. Caste, so far as it violates the commandments of God and teaches men so, is sinful; there is the sin of the individual caste-observer; besides this, there is the sin of the community which sanctions it; and we may be sure that God will deal with the community that upholds it, in this world. And when the appointed punishment comes upon it, we have God's testimony against it in language that many will hear, and hear to their profit. With regard to the idolatry of this country, we must bear in mind that the Gospel has been long offered to the people of India; God's better way has been shown them; the truth as it is in Christ has been declared; yet, on the whole and as a nation they have rejected it. Sin is according to light; and it is the light that has come to India that renders the preference of darkness so culpable in the sight of God. Nor is there any heartlessness in speaking thus. The people who are most deeply persuaded of these truths, are the very ones who, when occasion presents, will deny themselves most to bring alleviation to the people. The chastisements of Providence speak the same language as the Gospel, warning men to flee from the wrath to come.

WHOSOEVER. X.

"WHOSOEVER shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." 1 Cor. xi. 27.

We wish to know the force of the word 'unworthily.' The apostle intimates in the 29th verse what the main feature of this unworthiness is: "not discerning the Lord's body," not looking beyond the sign and symbol to that which was represented by it. Perhaps the best way to ascertain what is an unworthy use of the bread and of the cup, is to understand what sort of commemomration is worthy.

Without faith we cannot please God. The faith demanded is in Christ. This supposes the abandonment of our own goodness and the recognition of our spiritual bankruptcy; the heart's consent to rely only on Christ's righteousness, made available for us by his expiatory death on the cross. Believing that God, by raising his Son from the dead, declared his entire satisfaction with the atonement made for the sin of the world, and by the proclamation of his Gospel to every creature, declared his readiness to pardon and save every one that trusted in Jesus, we trusting in Jesus, commemmorate the death of the Lord and declare our reception of the salvation thence resulting, by receiving of the bread and of the cup along with my brethren and sisters in Christ.

This is called the communion of the Lord's Supper. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the bread of Christ?" Communion means participation, sharing in common. We thus show our oneness in Christ. I eat one bit of the bread; some very poor brother eats another bit; some brother in high position another; some very weak Christian eats another; some woman that was a sinner eats another; like members of a family we all eat of one loaf; we thus declare our oneness. Is it a lie? God forbid. The lake of fire is for all liars. Simon the Pharisee cannot partake of the Lord's Supper, worthily, unless he learns that as regards a title to divine favour he stands exactly on a level with the woman that was a sinner. We have communion with Christ as we have with one another. Not merely with one another in a particular church or assembly of believers, but with true believers of whatever denomination.

Consecration is one of the things implied in this communion. Christ gives himself to me in this ordinance. "This is my body, take, eat:" this really means, I gave myself for thee, I give myself to thee. And the communicant, receiving Christ, gives himself to Christ. He presents his own body a living sacrifice.

To eat and drink of the supper without having the mind's attention directed to the great fact represented, the death of Christ on Calvary, is culpable. Take note, that we are not to be thinking about our own thoughts, or measuring our own feelings: we are simply to have Christ Crucified in mind. Many persons cheat themselves out of all the good they would derive from the communion, by painfully scrutinizing their own minds to see how much they are affected. In true contrition there is no thought about our own contrition; the great fact of Calvary possesses the mind. Gratitude and joy well become us. We pass triumphantly away from the thought of our own nothingness and unworthiness, to the glorious excellency of Christ's; love.

Will a man rob God? There is nothing that a man will not rob God of. Men have stolen the Lord's Supper and made a Mass of it, with a present sacrifice, instead of the ONE sacrifice, commemorated.

One who is living in the practice of any known sin, one who refuses to obey the Lord in some thing, or who murmurs against God's providence, or who dares not trust him in some particular, one who despises others, refuses to forgive, to make reparation for an injury, such a one eats and drinks unworthily.

The Corinthians had another feast, a feast of charity, so called, which they ate just before they partook of the Lord's Supper, and this had degenerated into a disorderly festival, and in consequence the Lord's Supper has lost with them something of its sacred character. "For this cause many were weak and sickly among them, and many slept." The Lord had visited upon them their misconduct and misconception, in the sickness and death of some of their member. Perhaps the same results now sometimes follow the same dereliction.

CONTACT WITH THE WORLD.

(Communicated.)

IN these days of revivals and of interest in religious matters in consequence, we continually hear people justifying either their own conduct or the conduct of others with whom they are connected by ties of relationship or friendship.

There is not much said in defence of relations; as one seldom is called upon to do this; the fault-finders, as they are called, generally avoiding attacks on such, feeling doubtless a degree of hesitancy in the matter; but in respect to friends or to characters who may be held in esteem, the defence is taken up with vigour and is usually of an apologetic nature. Thus, a preacher of the Gospel or lay worker, pointing out derelictions of duty or inconsistencies, it may be, in one who is held up as a pattern individual, is told that really there is no harm in such a thing, or that if this is bad the other is bad, that if there is no harm in that there is no harm in this, or that this is as harmless as the other and so on comparing two evils and, by comparison, endeavouring to shew both to be no evils or one to be as allowable as the other. There is an amount of balm to be obtained from this line of argument and the "heart which is deceitful above all things and desperately wicked" is easily drawn into a snare by a justification of a course of action in others. One may be thoroughly convinced of the illegality, by the standard of the word of God, of a measure or action and if invited to take part in it might object to do so. Yet if another has done so, a false kindness immediately prompts a line of defence and what is wrong in ourself is plausibly argued out to be *allowable* in that other. Gradually, however, this apologist is found to see no reason why he too cannot join his companion or friend, and after a while we find him engaged in what he once considered to be *wrong*. How many backsliders can look back and point to this as the first step in their backsliding. Much of the pain which is now felt by backsliders has been wrought by this as the cause. Sin in condoned in another. A process of reasoning is employed which takes into consideration circumstances which render sin permissible in a friend and after a time we find to our amazement that we are indulging, yea even delighting in it ourselves. The questions which now spring up are, How much of sin is allowable? How far are we to allow it in others? And what saith the scriptures? Saint Augustine says, "That heart is said to be right which desires all that God desires; that heart crooked, depraved, which does not make itself straight by a regard to God, but rather wishes to have God distorted to itself."

"Blessed are they that keep his testimonies and that seek him with the whole heart," Psa 119. 2. It is the *whole* heart that is required to be consecrated, and *all* that God desires to be desired. Now what is heart consecration? Can it be anything which permits sin in any shape or degree? Does heart consecration mean certain desires and feelings made over to God and others employed to gratify self, or is it not rather an act by which the heart is so exercised as to find no relish nor taste any delight in anything in which God is not.

We find men and women to all outward appearances full of zeal for the Master. In revival meetings they will stand up boldly and declare the whole counsel of God. They will plead earnestly with sinners and urge them to repentance, pointing them to the Cross as the only way of escape. They will, in their zeal, exhibit such warmth and emotion as will carry away the hearts of the listening people with them. Like Jehu they would destroy the house of Ahab and remove the worship of Baal, but like Jehu too they would not depart from the sins of Jeroboam. With a great deal of eloquence and earnestness they will teach and preach against sin. The world is sinful and *must* be avoided. You cannot, say they, help being in the world, but you *must* not be of it. In your contact with the world, when your duty requires this of you, you must show yourself blameless of its sins and pleasures. Worldly amusement must be shunned, and such like advice is given until it would be a sin to think that such men or women could themselves participate in worldly enjoyments; but also how often is it that we find them expressing their approval of entertainments such as Dinners and Balls, seeing no difference between the two and no harm in either and seated themselves at the table, partaking of the good things provided and contributing not a little towards what makes up a pleasant evening. In the Ball room they are as agreeable, and instead of being noted for their absence they are conspicuous for their entertaining manners and pleasant conversational attainments. At a prayer meeting or religious gathering they are all aglow with the love of Christ, and in the presence of the world they are one of them.

Looking at such conduct one cannot but conclude that sin to some extent *is* allowable or that sinful amusements are to be considered as such, not on their own merits, but according to the standing of parties engaged in them. A prohibition must be laid on a dancing party not because it is a worldly amusement, but because of the rank or social condition of the individual attending or giving it. In the same way it may be argued that drunkenness is either a vice or a virtue according as the undividual is one of low or high degree. These are not fanciful ideas but real facts, and to many *respectable* Christians will these words say "Thou art the man."

If therefore it is admissible to indulge in sin to some extent, how far are we to allow it or rather to overlook it in others? One should mind his or her own business, it will be said, and it is not required of us to be concerned with what others do.

"But as for me and my house we will serve the Lord."

Did Joshua mean that he did not trouble himself with the choice that others made? Certainly not. He called upon the assembled host, "choose ye this day whom ye serve," and then as an encouragement, it may be, to those who may have been halting between two opinions, were convinced but ashamed to avow their decision for the God of Israel, he declared himself as he did.

Are we to have no concern in matters relating to others? Not certainly as busy bodies but assuredly with a mind to strengthen and comfort, by rejoicing

in their well doing and praying for them and desiring their good.

Them that sin rebuke before all, that others may fear. 1 Tim V. 20. Mark them which walk so as ye have us for an enexample. Phil. III. 17. Certain directions were given by Paul, by inspiration, and we are enjoined to mark or imitate, by following the example of, all such as walk in accordance with the pattern set before us. We *are* to watch therefore the conduct of others not in a censorious manner but with a spirit that follows after that which is good.

But what is to be done when fellow-Christians are at fault? Are we to mind our own business?

"Restore such a one," saith Paul, and knowing human nature to be prone to harshness he adds, "in the spirit of meekness, considering thyself, lest thou also be tempted."

Now what saith the scriptures about compromising with the world?

Col: III. 17. Whatsoever ye do in word or deed do all in the name of the Lord, and in verse 23, whatsoever ye do, do it heartily as to the Lord and not unto man.

1 Tim. II. 3. I will therefore that men pray everywhere lifting up holy hands, without wrath and doubting.

1 Tim. V. 6. But she that liveth in pleasure is dead while she liveth.

2 Pet. III. 17. Ye brethren, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

2 Tim. III. 5. Having a form of godliness but denying the power thereof, from such turn away.

1 Thes. V. 22. Abstain from all appearance of evil.

THE TIME OF THE END. XI.

In the 20th chapter of Revelation we are told of an angel that descends from heaven, having the key of the bottomless pit and a great chain with which he lays hold on the dragon, that old serpent, who is the devil and Satan, and binds him 1,000 years, and shuts him up and seals him in the pit, no more to deceive the nations, for 1,000 years. The prophet then sees the souls of those who had been beheaded for Christ's sake, and for refusing to worship the beast or his image, or to receive his mark, sees them enthroned, exercising judgment and reigning with Christ 1,000 years. This is callod the first resurrection; blessed and holy is he that hath part in it; the second death hath no power upon them.

Almost every one will acknowledge that many of the terms here are symbolical. We are not to think of a real key or pit or chain or dragon, of real binding, sealing, etc. And the writer does not say he saw the bodies of the beheaded ones raised up; he saw their souls. If literality were meant, why from among all martyrs select those who had died by decapitation? No adequate reason for such a selection can be thought of. The description occurs in a series of prophecies that are couched in language in the highest degree symbolical.

In the 9th chapter of Revelation, there is mention made of the bottomless pit, in connection with the rise of Mahomedism. It is not an angel, a messenger from heaven, but a star fallen from heaven that has the key of the bottomless pit, and opens it for the smoke to issue and darken the sun and the air. And yet there is a difference in the expressions used in the two chapters. The English version has 'the bottomless pit' in both places, but the Greek of the 9th chapter has 'the pit of the abyss,' something that is a part of the abyss, while the Greek of the 20th chap. has simply 'the abyss.' The 9th chapter speaks of the emergence 'from beneath' of a pestilent and noxious creed; the 20th ch. sets forth the exclusion from earth of a baleful system or power that has in an eminent degree and with a world-wide extent stood in the way of the Gospel of the kingdom. The main characteristic of this system was that it deceived nations; persuading the Governments of the earth to subordinate their powers to the aims of this system, grasping every where at secular power as the means of propagating and upholding a false creed. Furthermore, this power had been all along in antagonism with those who witnessed for Jesus and for the word of God, and had been engaged in persecuting them to the death. It was essentially a persecuting power, anathematizing all who would not identify themselves with it, by worshipping the beast, or the image of the beast, or receiving its mark on their foreheads, or at the very least in their hands. The beast and the image and the mark, have been pourtrayed in previous prophecies of this book. The dragon with 7 heads and 10 horns and ten crowns, is the Roman Empire; in ch. xiii. this dragon gives to the beast his power and his seat and great authority, and the beast has 7 heads and 10 horns and 10 crowns; in other words, imperial Rome becomes papal Rome. But here we have to do not with the beast, but with the dragon. The beast has been disposed of in ch. xix. It is not Romanism, but the elemental evil in which Romanism found its life, that is here dealt with; the dragon is said to be that old serpent whose influence has been from the beginning, the devil, Satan, the god of this world.

When Jesus was in the wilderness, the tempter showed him all the kingdoms of the world and the glory of them, and offered to bestow them. Since man departed from the living God, Satan has had the bestowal of the thrones and principalities of this world. All history testifies to this. By ambition, self-will, oppression, subtlety, murder, lust, flattery, and other forms of iniquity, men have made their way upward to places of power. A man who would get on in this world must not be too rigidly conscientious. So, from the very beginning of the Gospel, Christians have had the powers of this world arrayed against them, and countless multitudes who have felt in some degree the power of the truth, have given it up because it involved a rupture with 'the world.' "Ye shall be hated of all men for my name's sake," says Christ. The prizes of this world are not for those who know none but Christ and him crucified. And it is a correct as well as a graphic way of putting the matter, to speak of Satan as the god of this world, the king-maker, the crown-bestower, the presiding genius in the world's temple of fame and honour.

The representation is that at the time treated of, all this shall be changed. All shall be made to see that the despised and persecuted followers of the meek and lowly Jesus, are in alliance with infinite power; they are joint-heirs with Christ, and Christ is King of kings and Lord of lords; all things are theirs and all power in heaven and earth waits upon them. The beheaded ones take the place of the Emperor who ordered their decapitation, or rather they sit on far higher thrones. Their will is the will of God, because the will of God is their will. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to pieces: even as I received of my Father." Rev. ii. 26 and Psalm ii. It is really Christ's rule administered by his servants.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear sir,—The hope to have a good crop after this dreadful famine, becomes daily less. Two months ago we had some good rains, however not so much that all fields could be sown. But as we from that time had no sufficient rain, the sprung up seed begins to wither, and we are very apprehensive of a second famine.

The people are now in a very bad condition. Many die and those who, after long starvation, get food, cannot always be saved. They cannot digest the food and die after some weeks.

Forty years ago the Basel Mission established a station at Dharwar. Three more at Hubli, Betigari and Gooludgud, were afterwards established.

At these four stations we have 400 Christians. The word of God was preached all around, but, as you see, our work was in this part very unfruitful. Notwithstanding this we entertained always the hope, that the Lord would give us once a harvest-time. In this hope we have been confirmed by many good signs, here and there in the last year. Not only did the people more attentively listen to our preaching, but they had also more courage to break with heathendom. In the last year 18 persons were baptized and 15 were waiting for baptism. But our harvest time began in the month of February. Many, who loved the word of God and believed in it, turned to the true God. The famine gave them occasion to take the last step. So we have now at Betigari 300 Catechumens. (150 are Betigari people, 97 are Shagoli people, where we have an outstation since 12 years: the other 50 people are mostly famine Catechumens; some of them may perhaps leave us.)

We have taken no beggars, or people, who gave no evidence of sincerity; we could have had thousands of such. From the hundreds of children, whom the starving people brought us we took only 30.

Nearly all our Christians and these catechumens failed, an account of this famine, to get a self supporting employment. Therefore we begged our home Committee to collect subscriptions for them. The Catechumens, though for a month, from want of money, we have stopped the increase of their number—amount now at the four stations to 1000.

We employ them in digging wells, making walls and building a Church.—Our home Committee did the best they could to collect money; but as in consequence of the war in Europe, there is also a stagnation of business, which is pressing hard on the middle and poor class of people, who especially assist our Mission, we did not get so much money as we are in want of. We have yet money for two weeks but then all is finished. We are therefore in great distress. If we send away our Catechumens, surely they will starve to death. In this great sorrow I come to you and beg you to assist me for one or two months. I think a notice in your "Bombay Guardian" to the readers of it, may be sufficient to give me the help, for which I beg you, and which would make me

Your ever thankful,
W. HASENWANDEL.

Betigari 23, Aug. 1877.

P. S. Rev. G. Deimler at Bombay will kindly receive contributions for the starving members of our congregations.

Dear Sir,—Allow me again, through your paper, to express our thanks to those who are kindly aiding us in our work among the famishing people about us. Besides the sums acknowledged in the *Guardian*, other sums have been sent direct which I have acknowledged at once. I am sorry to say the distress has increased very much within the last two weeks, and it is evident that in all this region many are dying from starvation. At Sholapur the mortality is very great. The police pick up and carry away from fifteen to twenty dead bodies every day. These are generally strangers, and often there is no way of telling who or from whence they are. Besides these there are from three to six deaths daily at the Poor House, and the number of deaths among children under ten is also very large. Every day persons come to us hardly able to speak or to swallow, and a good number of such cases have revived, and are in a fair way to recover. A few have come in the evening and fallen near our gate and died, though we must have seen them in less than an hour after they came. Every day persons are coming to give us their children. I think as many as forty children have been offered to me within two weeks. But we take, as a rule, only those who are likely to die soon if we do not take them. Mr. and Mrs. Gates and Miss Ogden are still relieving daily a large number of emaciated and sickly children, and there is no work that appeals more forcibly to our sympathies than this. God grant that these sore calamities may soon be overpast. "Of whom may we seek for succor but of thee, O Lord, who for our sins art justly displeased."

C. HARDING.

Sholapoor, August 29th, 1877.

Dear sir,—I continue my 1st letter where I concluded with shewing the average cost per head to be 1as. 2½p. at the particular kitchen I visited; since then I have had an opportunity of visiting a 2nd kitchen, larger than the 1st described, with arrangements more perfect and with organizations entailing more outlay; for instance, women are also employed and told off for police and conservancy duties; the boys are moreover neatly dressed and the women have a distinguishing yellow badge. The several sheds for cholera, small-pox &c. are on a more extensive scale. Extra sheds for hospital and dispensary and a lying in shed for expecting women and those with newly born children are also provided and in charge of a dresser.

The large area where the people sit to meals is clearly defined and divided into several plots, each plot has a distinguishing flag flying, corresponding with the squads who are to occupy them. In the centre of this extensive area, is a pretentious stan-

dard bearing aloft the famine flag that has braved ten thousand hours. I append statistics for this kitchen just to shew your readers on what a gigantic scale the Government is forced to battle the famine; there is another reason which will develope itself as I proceed.

Just here permit me to mention my opinion founded on frequent observations. We are all, more or less inclined to afford help to the destitute and starving; but in the fact of there not being a combination in affording such assistance, is the weak point which to a great extent neutralizes what otherwise would be a success. A. probably may give liberally by fits and starts to importunate beggars and these same beggars succeed soon after with B. C., with a large heart also rushes to the rescue, and thus the principle of doing the maximum good with a minmum of money, never can work. Let there be a general fund, either superintended by Government or by a private body into which let subscriptions and offerings pour, and let all such funds be expended after the manner of these kitchens I describe. Make it a point, never to give a beggar any help except a ticket of admission to any particular kitchen and I am certain the result will be, 1st The starving hundreds will all have equal advantages, 2nd You will not long be troubled by beggars.

What Preacher Harding has started in Sholapoor is just the kind of institution, Poona and Bombay Christians should support. If we have upright and Christian men who would start similar others in Poona and Bombay itself, well and good; if not, help Mr. Harding, my Brethren, with your steady 1/10th and stop your jerking charities. It is a big undertaking demanding tact and talent for proper management. Beside your 1/10th to the Lord, throw in one day's salary and dont make a noise about it. Sisters, pull up your bazar accounts for a few days in the month and drop the savings. You will not get such another occasion for discipline the rest of your days.

I throw this out for what it is worth, but be certain of this, erratic and unmethodical charities are a mistake and a nuisance.

I append now the statistics for the kitchen I refer to for the 23rd August.

No of people fed.	1488	Seers	Ragi @ 6½ seers	238	1	3
Men..... .. 707	42¼	do	Rice @ 4½ do	9	6	3
Women ...1,633	13½	do	Dall @ 4½ do	3	0	0
Children... 901	4½	do	Green gram @ 5	0	14	5
	4½	do	Yellow do @ 5	0	14	5
Total 3241	4½	do	Bengal do @ 5	0	14	5
	4	do	Salt @ 12	0	5	4
This gives an aver-	24	do	Tamarind @ 48	0	8	0
age of las. 3¾p. per	4	do	Onions @ 32	0	2	0
head.	3	do	Ghee @ 2⅝	1	2	0
For 6 months alone	2	Carts	firewood @ 2/8	5	0	0
(granting that num-			Chillies & C. Stuff	4	1	6
bers do not much fluc-			Vegetable	1	8	0
tuate) the expendi			Total	265	13	8
ture will be the enor-						
mous sum of 47,850Rs.						

From the above it is apparent, that the paupers live deliciously. It is not so really, as the luxuries go for the weakly women and infants in arms. Notice the women being over double the No. of men; which shews, I think, that the men are still struggling on bravely, and as their individual earnings are insufficient, they send away their wives and daughters to the kitchens. Add to the above sum, 1 cloth each for the total paupers—the price of 1 cloth at an average being 1 Rs., and we arrive at the astounding sum of over ½ lac of Rupees for the 6 months expenditure to one kitchen alone. In every district of this Province there are 5 or 6 such kitchens—and there are a dozen districts—which gives a grand total of expenditure for the coming 6 months of 36,78,552 Rs. The question is who is to pay this? The answer can only be one. A swinging income tax for the next 5 years. In proportion therefore as the Government is assisted with private contributions will the rate of the tax be fixed. Sooner or later it must come. What I say here of the Mysore administration, is applicable to that of the Bombay and Madras Governments. Their servants will be compelled to a sacrifice. But to relieve the low paid subornates throughout the Government services, let their more fortunate and higher paid servants consent to a reduction on their salaries of 5 per cent. Let those getting over 300 Rs. per month be thus mulcted. Those getting between 200 and 300 Rs. 2½ per cent. and between 100 and 200 Rs. 1 per cent. Every one under 100 Rs. to be exempted. How would such a proposal be received? Received? with the greatest indignation and curses! Nevertheless it *must* come to this, if not to worse.

I will change my theme now and conclude with a description of the cooking shed attached to the kitchen.

There were enormous iron pans, each measuring 6 to 7 feet in diameter supported on huge stones with wood fire under them. Each pan contained about 200 measures of Raggi flour, and 4 men were at each pan stirring it up with good sized clubs. In fact the only stirring events in this out of the way district, are to be witnessed in this cook-room. Every one there was stirring, either a huge rice pot as big as a family tub or himself. At one corner were 6 or 8 women pounding and grinding 4 Rs. worth chillies and currystuff, and they were making up a pot as big as a prize pumpkin. At another corner some more stirring, but this time it was broken rice conjee for the little ones. The head cook looked hot and tired, he has 2 dozen under him, and they begin the day's operations at 3 a. m. so as to have meals ready by 10 a. m. I never saw such a collection of grinding stones before. At a venture I should say there were 3 dozen with 4 women to each, and they are employed to reduce the grain to flour, to which they have taken kindly. It is the best work by far to the starving lot. In the centre of the place is empted each pan of Raggi flour as it comes out cooked; half a dozen men were at these huge heaps making them up into the regulation sized balls. The steam from these made the place warm, and I was not sorry to get out.

In another communication I hope to describe other subjects resulting from this famine, and also touch upon the proposal to utilize the labor of these kitchens as the people get fed up.

Yours sincerely,
RETLAW.

Chittledroog 25/8/77.

NOTICES.

For Famine Relief at Sholapore: 30 rupees' worth of rice from Centurion.

Received Rupees (10) for Rev. N. Sheshadri's Famine Fund from Egutpora.

There will be a Marathi Service of Song at the American Mission Chapel Wednesday September, 5th at 7-30. P. M.

Epitome of News.

Saturday, August 25.

—*Christian World*: We should like to know what really are the views of the Editor of the *British Quarterly* on evolution, for the contradictory nature of the opinions on that abstruse subject which appear in the notices of "contemporary Literature," in the number of the Review just out, are rather be-wildering. In a notice of Professor Huxley's "American Addresses," we read (p. 232): "'In fact,' he (Professor Huxley) says, 'the whole evidence is in favour of evolution, and there is none against it.' This sentence is remarkable as coming from such an authority. And though it is contested and denied by so many, we cannot close our eyes to the fact that *the doctrine is rapidly gaining acceptance with men of the hiyhest scientific attainments.*" On page 240, we find a notice of Dr. Elam's book, "Winds of Doctrine," which closes in the following words: "Dr. Elam is always scrupulously fair to his opponents, but he does not stand in awe of great names; and on the ground, not merely of the miserable results that must flow to humanity from an acceptance of the doctrine of evolutionary materialism, but from the very nature of its own principles, he shows clearly that it *is utterly untenable, and is contrary to sound reasoning, as well as in conflict with commonsense.*" Somebody seems to have been nodding during the revision of the proof-sheets; or are we to understand that "men of the highest scientific attainments" are rapidly accepting a doctrine "utterly untenable," and "contrary to sonnd reasoning as well as in conflict with commonsense?" If so, the men commonly accounted "highest," must soon begin "with shame to take the lowest place."

—*N. Y. Evangelist*: "In the Fall of 1875 the city of Rochester was visited by one of those awful accideuts, the very remembrance of which makes one's heart shudder and the cheek to turn pale. At the dead hour of night when the world was still, the roar of an immense train of freight cars was heard in the distance. At proper intervals for miles out of the city, there were the signal-lights and warnings given for all approaching trains to slacken their speed. But on and on it came, thundering around curves, and over bridges, and through tunnels. Wildly and madly it rushes on, like some huge leviathan. Every signal and warning is unheeded. As it nears the depot, it leaves the track. On it plows, tearing up planks and ties, and scattering ruin in its track. Car piles on car, until at last the engine tears through the walls of the passenger depot, and fetches up in the waiting-room, and all is still but the roar of escaping steam. Crowds of eager ones rush together to learn the cause of this terrible ruin. They find the engineer buried beneath the ponderous wheels of the engine. The fireman parboiled by steam, is dragged from the ruins. An inquest was called, but an impenetrable veil of mystery hung over the real cause of this strange calamity. But since that time evidence has been accumulated that seems to reveal the awful fact that both engineer and fireman were *fast asleep*; that nature, exhausted under the long-continued strain of anxiety and overwork, had sunk down, and they both were entirely unconscious of their awful peril."

There are stories afloat in India of trains coming to a standstill because engine-driver and firemen had fallen asleep, and it would have been no wonder if such things had happened, when men are so fearfully overworked as these classes have been. There is a limit to every man's capacity for endurance, and men can no more do without sleep than they can without food. We believe that matters are not so bad now, additional hands having been appointed.

—We lately used the word *animalculæ* as the plural of *animalcula*. A writer in the *Bombay Gazette* says it is wrong. Webster has both words *animalculum* and *animalcula*, sing. nouns. And both are used. But as *animal* (L.) is neuter we suppose the proper diminutive is *animalculum*.

Monday, August 27.

—The *Times of India* says there is still an export trade to Europe from Bombay of over 400 tons of grain daily! Is this really so?

—Same; Cairo, Aug. 8: "The railway, which is being constructed in Nubia, is progressing most favourably. The first section of the line from Wadi Calfah, a small village on the banks of the Nile, twelve miles from the second cataract, to Sigyaya, in the Wadi Sarras country, has already been opened for public traffic. The second section, which is now being made to Dongolah, will occupy some time, as several bridges have to be thrown across large streams. The Khedive is able to make his railways at a comparatively *cheap rate per mile*, as he has to pay little more than the actual cost of the metals, &c. In the present works 6,000 fellahs are compelled to labour without pay, and are fed on the most inferior kind of food. I understand that the hardships and privations endured by these Arabs is something which cannot be described. The British Anti-Slavery Society have petitioned the Khedive on behalf of the fellahs impressed on the State works, but beyond getting a polite acknowledgment of the receipt of their communication, no further steps have been taken in the matter. There are many Europeans in Egypt now, who remember with horror the dreadful sufferings of the Arabs employed in cutting the Suez Canal. The Company paid the Khedive 50 cents. per diem for every labourer, but the coolie never saw a fraction of his pay."

—H. E. the Viceroy reached Bellary last evening.

—The B. I. S. N. Str. *Mecca* got off the Krishna shoal and is now at Rangoon.

—A woman in Banda, not content with keeping her son without food for a couple of days, did, when the lad went to prepare something for himself, spit into the *thalee*, and tantalizingly told him that he was not his father's son if he did not slay her before he ate. This the boy did, and the result is transportation for life.

—The following shocking story is supplied to the *Delhi Gazette* by its Patiala correspondent:—"A village, called Nahore, has lately been the scene of a diabolical murder. A man had two jealous and spiteful wives; one of them had a child, while the other had none. One day the mother of the chiid had occasion to go out, leaving the infant in her apartment; her rival availing herself of the opportunity, butchered it, and prepared a dish of its flesh, and offered it to her husband on his return home. He sat to it, but after taking a morsel or two and finding the taste differing, suspected at once the safety of his child, and getting up went into the appartment of his other wife, which he found empty; he returned back and questioned the miscreant about the dish of meat she had offered him, when she at once said it was that of his child. The man was horror-struck, but recovering himself ran out and reported the fact to the police, who came immediately and took charge of the guilty woman. The case is under investigation."

—The Nizam's State Railway is to be henceforth under the management of the G. I. P. R. Co.

—There is to be another Sunday-school Convention at Allahabad in December next.

—*Lucknow Witness:* "President Warren has been showing up in his true colors poor Galileo, 'the Iscariot of Science,' about whom much has been ignorantly written, but whom recent investigations and disclosures are exhibiting in anything but a praiseworthy light. The simple facts, only within the past year fully drawn forth from the secret archives of the Vatican and put beyond doubt, are that in 1616, and again in 1633, in this latter year more than once, on being summoned before the Inquisition charged with the heresy of holding the Copernican theory of the universe, he deliberately and solemnly renounced and abjured it, for the sake of his salary and position, swearing to the most monstrous falsehoods and perjuring himself over and over. Again, in 1641, only ten months before his death, he writes a letter in which he says, "In no case is the Copernican system to be adopted. It is indubitably false. We Catholics above all ought everywhere to repel it." The story of his rising from his abjuration with the muttered words, 'It does move nevertheless," is rejected as utterly untrue by all his biographers, friendly or hostile."

Tuesday, August 28.

—*Bombay Gazette:* "Apparentley nothing could have appeared more certain a few weeks ago than that Russian troops had been acting with conspicuous ferocity both in Bulgaria and Roumelia. Correspondents swore to the fact, and even the political enemies of the Turk ceased to view them with such abhorrence as they used to do. Now, however, it would appear that no Russian atrocities were committed. Colonel Wellesley, the English *attaché* with the Russian headquarters, whose recent quarrel with the Russian Commander-in-Chief was certainly not calculated to bias him in favour of the Muscovites, proceeded to England to inform the Government upon the events of the war, and he now denies the alleged cruelties practised by the Russians in Bulgaria and Roumelia. There is every reason to believe that the Turk has recently developed his innate fierceness, which, combined with the fanatical form the war has assumed and the strong religious prejudices and animosities of which he is capable, could not be expected to make him a generous foe. All the great European Powers, it seems, have now combined in warning the Porte of the cruel treatment the Turkish soldiery are inflicting upon their prisoners—a warning at which recent successes in the field may tempt the Sultan to snap his fingers; but nevertheless such a formal and unanimous diplomatic representation shows there is a feeling spreading throughout Europe that the Turks have been more brutal than their antagonists."

—At Tanjore, a Hindoo girl supposed to be dead, sat up after having been placed on the funeral pyre, and begged to be saved from the flames. *The parents hesitated for a while,* but afterwards was she taken from the pyre, and conveyed home.

—Mr. E. W. L. Morant, Poona, writing to the *Bombay Gazette*, says: "Of what avail are 'prayers for rain' though rain clouds be present—so long as the atmosphere here and to the east is so unnaturally hot and dry, and the existing violent winds prevail? Some rain we have had here, and we may have more, when at any one point the atmosphere becomes surcharged with moisture, but the rain can be neither general nor lasting. Natural laws govern these important matters."

We can understand government by *means* of law, but government by law itself seems to us an absurdity.

—A marble bust of Dr. Duff has been placed in the Hall of the Free Church Institution, Calcutta, the contribution of his former pupils.

Wednesday, August 29.

—*Bombay Gazette*: "We believe that Government has taken precautions to interecept on the roads leading into Bombay all the emigrants who are in too sickly a condition to be fit for work, and that these unfortunates will be carefully provided for in relief camps."

"The construction of the loop line between Adoni and Goondicul is sanctioned as a relief work."

—Goods' trains have been running at night, this monsoon, over the Bore Ghaut. The *Bombay Gazette* sees no reason why passenger trains could not run by night.

—The value of country silver and silver ornaments received for coinage at H. M.'s Mint, Bombay, ordinarily less than Rs. 4,000 a month, ascended rapidly from November last till it reached in May, 8,37,074. In June it was Rs. 1,151,515, and in July Rs. 1,533,212.

—*Times*; Rome: "The extent of the scandal in Rome does not consist so much in the fact of a Cardinal in Antonelli's position having had one or more children as in the action, which has brought all the intimate details connected with the affair before the public. Antonelli was to all intents and purposes a layman, filling one of those civil departments of an ecclesiastical temporal Government to qualify for which it was indispensably requisite to assume the eccelesiastical habit. Beyond that point, neither Antonelli nor others I could name were ecclesiastic; they were not qualified to say mass, nor, in the most remote way, had their duties anything to do with the cure of souls. Even the direction of the Pontifical Police was reserved to Monsignori, and the office of Chief of the Police insured a red hat to the holder. It was never supposed that Antonelli had a vocation. He accepted early in life those obligations without which no career would have been open to him, and, like many others, he regarded them as mere matters of form, for under the imperturbable mask of the ecclesiastical diplomat beat a heart filled with the warmest domestic affections and instincts; and how strong those feelings were in him was fully demonstrated in his will, and is clearly shown in every incident of the story now revealed. As regards the Cardinal's connexion with Antonietta Marconi it was a common ignoble amour; but whoever the mother of the Countess Lambertini may have been, it is evident the Cardinal was passionately attached to her, and never, since the birth of the child, lost one of the few opportunities his position permitted for showing a father's love."

"If the plaintiff succeeds in establishing her case the will fails entirely, and she enters upon full possession of the Cardinal's property, estimated at 40 millions of lire. If, on any plea, the defendants can succeed in establishing the will, the plaintiff will at feast be entitled to one third, unless it can be proved that she is a sacrilegious child—'*una fylia sacrilega*' —and to establish that point the question of the difference between priest and deacon will come on. In the meantime, the defendants' lawyers make no pretence of disputing the question of the plaintiff's paternity. That fact they admit to be notorious and do not attempt to deny it, but they contend that she was the daughter of Antonietta Marconi, the fruit of an adulterous connexion, and, consequently, of sacrilegious birth, and only entitled to aliment.

—In 1842 a bottle enclosing a message was thrown into the sea in lat. 40° S. long. 96° E. from the ship *Kelso*, London to Sydney, and after 35 years the bottle was found on the coast of Victoria. If the bottle could give some account of its travels, it would be of some use. It may have been round the world several times, for all we know.

—A new system of slaughtering animals by dynamite and electricity, has been devised.

—*Overland Mail*, Aug. 10: An expedition has sailed from the United States to plant a colony in the Polar regions for the purpose of Arctic exploration. The funds have been subscribed by private individuals.

—A convention between England and Egypt for the suppression of the slave trade was signed at Alexandria on Aug. 4.

—*Missionary Herald*: The latest intelligence direct from Van, E. Turkey, is to May 28th. Then no injury had occurred to the mission families, but for two weeks there had been frequent arrivals of irregular Koordish troops, "Bashi Bazouks," who received their arms at Van and then went on. To the villages they were a scourge, little better than an invading army, taking everything they desired by force. In the city even, the shops were closed, the markets deserted, and men were afraid to be seen in the streets.

—The English Presbyterians have had a mission on the Island of Formosa for the past twelve years. They have now thirteen churches among the Chinese there, and as many more among the aborigines, over a thousand baptized converts, and three thousand attendants on public worship.

Thursday, August 30.

—*Times of India*: "Yesterday a large and highly influential meeting was held in the Town Hall, for the purpose of petitioning the Governor of Bombay to urge upon the Government of India the earnest desire of the inhabitants of the Bombay Presidency that the whole of the line from Ahmedabad to Delhi should be constructed on the broad gauge. Mr. Donald Graham presided, and several of the leading inhabitants made exhaustive speeches on the subject. The meeting was very enthusiastic."

—*Bombay Gazette*; London; "The Spanish Government has made considerable reductions in its duties upon imports from Germany, Switzerland, Belgium, Italy, Austria, Portugal, Turkey, Russia, and Holland, from nearly every country, in fact, except France and poor old England, whose products, unless any special arrangement can be made, must for years to come, pay upon the scale of duties fixed in 1869."

—The Viceroy reached Madras yesterday.

—Nearly 20,000 tons of grain were landed at the port of Madras between the 18th and 24th of August. 10,000 tons more were probably landed at Negapatam, Tuticorin, and other ports.

—A serjeant and two privates of H. M.'s 33rd Regiment stationed at Kamptee, had gone out on a shooting excursion not far off the railway line at Sindhi, a station 21 miles from Nagpore, when, coming across a beautiful black buck, and not seeing any obstruction in the way, they all three fired together, and were almost immediately startled by a piercing scream, and a human figure, as it seemed to their startled senses at the moment, rose in the air and dropped never to rise again. They hastened to the spot, and were shocked to find a poor old woman lying dead, shot through the heart. They gave themselves up to the Police.

—Dr. Andreas is said to have completely cleared out a mound at Risher, near Bushire, full of bricks with cuneiform Elamite inscriptions. M. de Sarzec, French Consul at Bosrah, has been excavating at Táloo, an hour's ride from the River Hai (Hye). He has discovered the ruins of an ancient Babylonian city, either Zergulla or one of the same group, and found several slabs and bronze figures.

—Mr. Honston resigns his position as Principal of the Bombay Diocesan High School.

—About 10,000 Mahomedans assembled yesterday on the Esplanade, to offer prayers for rain. A kind of pulpit was erected, matting was laid down, and the Mahomedans were drawn up in long rows facing the pulpit.

—We take the following from a contemporary: Bishop von Ketteler, speaking one day of the importance of the Press, said "I believe if St. Paul were living he would edit a newspaper."

Yes, and what sort of a paper would it be? Do not all speak at once.

—The *Indian Mirror* publishes the following by the Rev. W. H. Channing, which it calls a vindication of Unitarian Christianity: "For nearly a year I opened my heart and mind to the Free Religionists and Liberal Christians, without a veil to hide my inmost Holy of holies. But shall I tell you, my friend, that when I bade you all farewell, in the summer of 1870, it was with sad forebodings? And why? The story, too long to tell in full, ran thus: One, in his wish to be bathed in the sense of ever-present Deity, had ceased to commune with the Spirit of spirits in prayer. Another, in his repulsion from imprisoning anthropomorphism, had abandoned all conceptions of a personal God, and so lost the Father. A third, in his historic purpose to lead a heavenly-human life, here and now, gave up the hope of immortal existence, as a sailor might turn from contemplating the cloud-palaces of sunset to pull the tarry cordage and spread the coarse canvas of his ship. And, saddest of all, a fourth, in his bold purpose to be spontaneous in every impulse and emotion, spurned the motherly monitions of Duty so sternly that Conscience even seemed driven to return to heaven, like "Astrœa Redux." In brief, one felt as if the Liberal College of All Religions in council with pantheism, agnosticism and atheistic materialism was destined to fall flat to dust in a confused chaos of most common-place *spiritual* "*know-nothingism.*" Such was my disheartening vision of the near future for dearly-loved compeers. And a darker valley of "devastation," as our Swedenborgian friends say, than I was driven into I have never traversed. Once again I sought comfort with the blessed company of sages and saints of the Orient and Hellas—with Lao-Tszee and Kung-Fu-Tszee; with the writers of the Bhagavat-Gita and the Dhamma-Pada; of the hymns of ancient Avesta and the modern sayings and songs of the Suffis with radiant Plato and heroic Epictetus, &c. Once more they refreshed and reinspirited me as of old. But they did something better; hand in hand, they brought me up to the white marble steps, and the crystal baptismal font, and the bread and wine-crowned communion-table—ay, to the cross in the chancel of the Christian temple—and as they laid their hands in benediction on my head, they whispered: "Here is your real *home.* We have been but your guides in the desert to lead you to fellowship with the Father and His Son in the spirit of holy humanity. Peace be with you." And so my brother, once again, and with a purer, profounder, tenderer love than ever, like a little child, I kissed the blood-stained feet and hands and side of the hero of Calvary, and laid my head on the kness of the gentlest of martyrs, and was uplifted by the embracing arms of the gracious elder brother, and in his kiss of mingled pity and pardon found the peace I sought,

and became a Christian in *experience*, as through a long life I had hoped and prayed to be. Depend upon it, dear Frothingham, there is on this small earth-ball no *reality* more *real* than this central communion with God in Christ, of which the saints of all ages in the Church universal bear witness."

—Sir Edward Strachey in the *Spectator:* Mr. Symes asks if I have 'ever met a Ritualist who acknowledges to worshipping "an idol of bread?"' If not, 'by what right' do I 'attribute such worship to an earnest and hard-working body of fellow-Christians?' I reply that no idolator (except, perhaps, the merest savage) acknowledges that he worships the idol itself. Buddh and Vishnu are as much symbols as the *Hocus-pocus* of the English Ritualist. But it is by his acts, and not by his arguments with Mr. Symes or myself, that he 'acknowledges to worshipping "an idol of bread."' He dresses up in gaudy vestments, he walks in procession with candles and incense, he gabbles incantations, and he elevates his wafer with signs, if not with words, which declare that *Hoc est corpus*—this is the present God, whom he calls on the congregation to worship. This is idolatry, in the plain and honest sense of the word

—The *Rock*: "Mr. Wray, one of the earliest of Liverpool (clerical) Romanizers, and who has seen divers curates and members of his congregation "secede" to Rome, writes from Clevedon to the *Daily Express*, to declare as "the conviction of forty years' experience that *the crowing and most blessed work of the great Catholic revival of the present day is the introduction of the practice of confession*, which had been so long in abeyance." Whether the revival of the filthy confessional be "the *most* blessed work" which Mr. Wray's party have yet achieved it is not for us to say; but that it is "the greatest"—in the sense of most important to their interests—we have not the slightest doubt; in fact it is unquestionably the main pillar of priestcraft."

—"An Old Indian," in the Same: "Allow me to direct your attention to the fact that, notwithstanding the present public indignation against the Society of the Holy Cross, the last appointment announced in the *Homeward Mail* to the Indian ecclesiastical establishment is that of the Rev. C. Swinnerton, whose name appears in your List as a member of that "unholy" society. Is there nobody to call the Secretary of State for India to account for nominating them to Indian chaplaincies."

Friday, August 31.

—There has at last been a good fall of rain at Hyderabad, Deccan.

—Hakim Khan Tora, having assassinated Yakoob Khan, has become ruler of Yarkand.

—We understand that all our gaols are so crowded that Government is somewhat embarrassed to know where to dispose the prisoners. In famine times, people think it better to be in gaol than out of it, and the number of candidates rapidly augments. Should not punishment be detterrent?

—Deaths last week, 693.

—*Times of India*: The latest mail news from Europe shows us that the Russian forces, both round Plevna and in the Balkans, were still in danger. It is further said that General Zimmermann's army in the Dobrudscha is shut in, powerless to advance, utterly useless, decimated by malarious diseases—exactly as critics foretold, and their adversaries hoped, when it was the first of all the Russian troops to cross the Danube. And so far the telegraph wires have only confirmed the danger of the situation. In Asia the Russians have been again severely defeated. Though they still hold the Schipka Pass, there had up to the 26th instant been six days of disastrous fighting. The Russian loss in killed alone amounted to 3,000 men, according to Turkish accounts; while according to their own official despatches the list of wounded alone amounts to 2,480, including 95 officers and 2 generals. They have, too, and this is an ominous sign, removed all their wounded from Gabrova. Though the rumour that the Turks had taken the "Pass" itself has not been confirmed, it is very evident that they have succeeded in occupying the heights above the Pass. Retreat seems cut off, and we hear of no chance of succour.

—The *Nizam* with English Mails left Aden for Bombay, Thursday, at noon.

—*Deccan Herald*: "Perhaps one of the most terrible signs of the times is the utter want of recognition of the hand of God in this calamity. When nations forget God, he has said in his own word—that he will send famine and pestilence to remind them that all these things are in His hand. If the people humble themselves before him, he will remove these calamities far away, and send rain and fruitful seasons filling their hearts with food and gladness. Where is the recognition of God by our rulers or by the great body of the people? We have often urged that there should be a day set apart for humiliation and prayer before God on account of this famine. It is waxing worse and worse and yet this is not done. 'Shall not I visit for these things,' saith the Lord, 'Shall not my soul be avenged on such a nation as this?"

Miscellany.

—The Book of Job:

The hero of the poem is of a strange land and parentage—a Gentile, certainly, not a Jew. The life, the manners, the customs, are of all varieties and places; Egypt, with its river and its pyramids, is there; the description of mining points to Phœnicia; the settled life in cities, the nomad Arabs, the wandering caravans, the heat of the tropics, and the ice of the north, all are foreign to Canaan, speaking of foreign things and foreign people. No mention, or hint of mention, is there throughout the poem of Jewish traditions or Jewish certainties. We look to find the three friends vindicate themselves, as they so well might have done, by appeals to the fertile annals of Israel, to the Flood, to the cities of the plain, to the plagues of Egypt, or the thunders of Sinai. But of all this there is not a word; they are passed by as if they had no existence; and instead of them, when witnesses are required for the power of God, we have strange, un-Hebrew stories of the eastern astronomic mythology, the old wars of the giants, the imprisoned Orion, the wounded dragon, "the sweet influences of the seven stars," and the glittering fragments of the sea-snake Rahab trailing across the northern sky. Again, God is not the God of Israel, but the father of mankind; we hear nothing of a chosen people, nothing of a special revelation, nothing of peculiar privileges; and in the court of heaven there is a Satan, not the prince of this world and the enemy of God, but the angel of judgment. the accusing spirit whose mission was to walk to and fro over the earth, and carry up to heaven an account of the sins of mankind. We cannot believe that thoughts of this kind arose out of Jerusalem in the days of Josiah. The scenes, the names, and the incidents, are all contrived as if to baffle curiosity—as if, in the very form of the poem, to teach us that it is no story of a single thing which happened once, but that it belongs to humanity itself, and is the drama of the trial of man, with Almighty God and the angels as the spectators of it.—*Froude.*

Selections.

TURNED ASIDE.

BY REV. CHARLES N. SINNETT.

While we of New England were struggling, three months since, through the frosts and snows of our wayward spring, the fields of Old England were shining like emerald. Why? Because the Gulf Stream is forced aside by the icy current from the northern seas, and its warmth is made to gladden a part of another continent than our own.

This blessing of obstructions, of things being turned aside from what seems the best course, is still more clearly revealed in the history of man. Shakespeare was early turned away from wealth and ease. At the age of fourteen, by the failure of his father, he was forced from school into hard work, and also, to a great extent, from among pure companions to those who were vile; from good deeds to those which tarnish his name. But by thus being made to toil for his bread, seeing life in its darkest realities, his genius expanded, and he gave the world enduring words and scenes which otherwise had never been written. At ten we find Benjamin Franklin cutting wicks and filling candle-molds in his father's shop; then forced still further away from wealth and happiness by a brother's cruelty, until he walked the streets of Philadephia with a baker's loaf under his arm and but a dollar in his pocket. And here he grew strong, happy, gained wealth, and won fame for himself and his native land. In the histories of those who were placed in hard circumstances in old age we trace the same truths. Sir Walter Scott wrote profusely, with great vigor, when, in his last days, striving to pay his debts.

And not alone has this double blessing upon the worker or the world, or the worker and the world, been wrought out by those placed amid toil and want; but it is seen where health has been denied. In seasons of sickness Cowper and Mrs. Browning wrote some of their finest poems. From Burns, Hood and Goldsmith the lash of pain and want brought forth words that will never die. Blind Milton shook the world. The same lessons are clearly written in the annals of science. Hugh Miller toiled in a stone quarry nineteen years; and there is said to have been a time in the life of our beloved Agassiz when he penned some of his noble works on bits of waste paper and old envelopes.

But when we rise to examples of purely Christian life, we have the brightest illustrations of the facts with which we are dealing. The Bible—how much of that has come to us from men being forced aside from wealth, happiness and health! Of the Psalms which help our hearts most, the majority were written, or suggested, when David was an exile, driven from all the joys of home. Hunted like "a partridge on the mountains," or with "all the waves and billows of sorrow" gone over him, he clung with all his strength to God. The book of Job had never been written had not the man of Uz been hurled in the dust by the rough hand of sorrow and want. Paul, shut up in prison, cut off as it seemed, from his life-work, wrote epistles which must have thrilled the Churches more than his speech, and which we shall ever love. When the "beloved disciple" was in banishment at Patmos he beheld and gave us his glorious apocalyptic vision, and the Bible has been preserved and translated by the same triumphant overcoming of obstructions. Its pages tell us many a cheering tale. When Stephen died a martyr, and the brethren were scattered here and there, then it was that the Gospel was spread far and wide. And like this has been the history of the Church ever since. Ah, well we know

> "How sweetly come the holy psalms
> From saints and martyrs down,
> The waving of triumphal palms
> Above the thorny crown!"

Out from every cloud of persecution and adversity the Church has come brightened and purified, the rainbow of promise shining above the path behind her, the sunshine of prosperity beaming full upon her onward way. And in individual lives how many and noble the examples of God's love and power! Turned aside by poverty and popish delusion, Martin Luther was forced into his deep experience and reformation work. In Bedford jail John Bunyan found new joys in Christ, and sent forth his wonderful story of Pilgrim. Watts and Baxter were blest in sickness, and gave the world enduring hymns and prose. Sorrow and illness flung open the gates of Christian usefulness and heaven to Dr. Chalmers. It is written of Guthrie, "Affliction awed and melted him just as his hand was laid on the pulpit door." As in want, disappointment, and hard work Jonathan Edwards was filled with peace and wrote his best works, so under bitter pain the lamented Payson led and finished a life which was true and grand. These, "passing through the valley of Baca" made "it a well."

But history gives another list of noble lives which, filling the earth with joy, gained not their high places, amid hardship and suffering. In the life of Victoria of England we do not find early hopes blighted by adversity.. Instead of being denied honors, the highest in her realm have been bestowed upon her. Considering her large family and list of friends, her story is remarkably free from notes of sorrow. Her own person has been wonderfully exempt from sickness. But still her fame and the deep love and trust of her kingdom and other lands have been won by her being turned aside—turned aside from evil by the spirit of God. It is the religion of Jesus which has led her from all scheming for self to devise plans for the welfare of the nation, and from the applause of the great to the hearts of her humblest subjects, giving the widow and fatherless the comfort found in the Bible.

The Spirit of God! It was under His leading that our martyr Lincoln saved America in her hour of darkest peril. His mind may have been largely developed and strengthened by his being forced from wealth and ease in his youth. His early struggles no doubt gave him great foresight. But with these alone he must have yielded to bribery and vain ambition. But turned to the right by the Spirit, he never faltered in the discharge of duty, cared not what insult was heaped on his name while the names of God and country were kept sacred; so went down to his grave the same simple-hearted, self-sacrificing man as when he left Springfield. This Spirit turned Judson and the noble missionaries from the love of home and native land, and planted the Gospel on the shores of Burmah, India, and many a coast and isle.

And in our precious Bible we see Moses with a heavenly guide, "choosing rather to suffer affliction with the people of God than to endure the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures of Egypt, for he had respect unto the recompense of the reward." "And what shall I say more?" Only this: As we mention Him who was reproached, we behold the Lord Jesus, the perfect example of one whose mighty work for mankind was wrought out by the leading of the Spirit of divine love. His was a home in heaven.

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on 28 February, 2020

No adversity robbed Him of it. His was the companionship of the Father. No shock of death separated them. "All things were made by Him, and without Him was not anything made that was made." The silver and the gold were His, and "the cattle upon a thousand hills." These were not wrested from Him by fire or flood. But led by His infinite love He left His home, His Father, came to earth, took upon Himself the form of a servant, had nowhere to lay His head, became "a man of sorrows, and acquainted with grief," suffered and died upon the cross. He left all to die for us who had rebelled against His holy laws; who were "dead in trespasses and sins."

Turned aside! Turned aside from ease, health, or any earthly blessing, men and brethren, let us remember that this is the work of Christ's loving hand. He would lead us to better things, to heaven. "Whom the Lord loveth He chasteneth."

Turned aside by the Holy Spirit from ways that seem pleasant, to those whose darkness we dread, may we feel that these are high ways of truth and peace that shall never fade away! "For as many as are led of the spirit of God, they are the sons of God."—(*Zion's Herald.*)

TELEGRAPHIC NEWS.

London, August 24th: The latest Russian official despatch to hand, concerning the fighting in the Schipka Pass, states that the Russians have repulsed all Suleiman Pasha's attacks on their positions, which they still maintain. The Russians have received reinforcements and the fighting is continuous. The same despatch adds that the loss on the Turkish side has been enormous, whilst the Russian loss has been relatively slight, but many Russian officers have fallen.—According to unofficial Russian accounts, the advance of the Turks on Selvi on the 21st instant ended in a victory for the Russians.—Unofficial Turkish accounts state that Mehemet Ali (the Turkish Commander in Chief) has gained a brilliant victory at Eski Djuma.—A Russian official despatch has been received, stating that General Tergukassow had arrived at Guludji, on the 20th inst., from Igdyr in the province of Erivan.—Austria and Italy have concurred in the diplomatic representations made by Germany to the Porte respecting the treatment experienced by Russian prisoners and wounded at the hands of the Turks.—A body of Greek bandits have effected a landing in Thessaly and been defeated.—The Governors of the Bank of England have subscribed £1,000 and the Marquis of Salisbury £500 towards the Mansion House fund for the relief of the famine in Southern India.—Public sympathy in England with the sufferers by the famine is thoroughly aroused.—A Blue Book has been issued on the subject of the murder of Mr. Margayr by the Chinese. It contains a letter of apology from the Emperor of China to Her Majesty Queen Victoria, and a long report by Sir Thomas Wade explanatory of the Chefoo Convention and in which he considers the Chinese Embassy should be permanent.

25th: Mehemet Pasha reports that the Turkish Left Wing and Right Wing have repulsed an attack of fourteen Battalions of Russian troops at Eski Djuma. An official Russian despatch has been received stating that desperate fighting took place in the Schipka Pass on the 23rd instant. The battle commenced at 4 a.m., and lasted incessantly until noon, after which the Russians still maintained their ground but had lost heavily.—Suleiman Pasha has sent a telegraphic account of the fighting on the 21st instant (the day on which he renewed his attack on the Russian positions) in which he states that the Turks on that day scaled the heights of the Pass and fought for fourteen hours. The positions they had conquered were retained, but the attack on the Russian entrenchments was not successful. Suleiman, however, has hopes that he may ultimately succeed in dislodging the enemy.

26th: General Radetsky, with the eight Russian Army Corps, is holding Tirnova, Grabowa (Gabrova), and Selvi, and has reinforced the Russians in the Schipka Pass.—The vanguard of Suleiman Pasha's Right Wing, which has crossed the Balkans by the Hainboghaz Pass, is advancing towards Bebrova (?Gabrova).—A Russian official despatch has been received, in which the Russians admit having been repulsed by Mehemet Pasha at Eski Djuma, and having had to fall back upon Sultankoi.—A statement that an insurrection had broken out in Crete has been denied, though agitation exists in the island.

27th: Ahmed Mukhtar Pasha telegraphs that he has gained a brilliant victory over the Russians on the heights of Kiziltepe (in the neighbourhood of Kars), where he attacked and routed the enemy after severe fighting. The Russian loss in the battle was 4,000 men, including General Tchouchovassoff, and the loss to the Turks 1,200 men.—The Russian General Doroschinsky has been killed during the fighting in the Schipka Pass.—All the Great Powers have concurred in the diplomatic representations made by Germany at Constantinople concerning the treatment of Russian prisoners and wounded by the Turks.—Colonel Wellesley, in his report to the English Government on the alleged cruelties practised by the Russians in Bulgaria and Roumelia, gives them a denial.—No further news has been received from the seat of war in Bulgaria.—The Constantinople telegram stating that the Schipka Pass had been captured has not yet been confirmed.

Paris, 27th: The French Government has resolved to prosecute Mr. Gambetta for a speech he made at Lille in which he attacked the Government.

London, 28th: Dervish Pasha announces that the has captured a redoubt from the Russian Left Wing at Djianguir.—An official Russian despatch states, that the loss to the Russians on the 25th instant in the Schipka Pass was 30 officers and 400 men. The fighting was continuous throughout the night, and the Russians on Sunday at noon still maintained their positions.—The Servian Government has resolved to militarily co-operate with the Russians in Bulgaria. The different commands in the army have been distributed, but before the actual declaration of war on Turkey is made a special meeting of the Servian Skuptchina will be convoked.—In a speech made by Sir Stafford Northcote yesterday at Plymouth, he said, in alluding to the present war, that Englahd would follow a peace policy, but that if her intersts required it her strength would be found equal to the occasion. In concluding his remarks on the subject, he said that the observance of neutrality would be continued until friendly intervention on our part was possible in order to put an end to the war.—OBITUARY.—General T. A. Drought, Colonel of the 15th Foot.

29th: A Russian official deapatch states that the firing on the Turkish side in the Schipka Pass on Sunday afternoon and Monday was feeble.—The Porte has sent a despatch to London complaining of the Greek armaments, and threatening that if an insurrection breaks out in Thessaly that Turkey will send troops to Athens. The British Government in reply has remonstrated with the Greek Government on the subject, and a pacific communication has been sent to the Porte from Athens.—A despatch has been received at Constantinople from Suleiman Pasha, in which he states that on the 26th instant, after six days' continuous fighting with indecisive results, the Russians unsuccessfully attacked the Turkish positions on the heights of the Schipka Pass to the left of the Russian positions, and commanding the Russian line of retreat. He estimates the Russian loss to be 3,000 in killed alone.—A Russians official despatched from the Schipka Pass states, that all was quiet on the morning of the 28th instant, when the Russians still maintained their positions, the adjoining heights being held by the Turks.—The Russians are massing their troops before Plevna.—Unofficial Russian accounts assert, that Ahmed Mukhtar Pasha has made an unsuccessful attempt to surround the Russian positions at Karukdara, but that the has succeeded in capturing Kizeltepe. No Russian official despatch on the subject has, however, been received.

30th: The Mansion House fund for the relief of the famine in Southern India has now reached the sum of £55,000.—A Russian official despatch concerning the losses in the Schipka Pass states that the number of Russian wounded amounts to 2,480, which includes 95 officers. The number of killed is as yet unknown. All the wounded have been removed from Gabrova.—The Turkish force, under the command of Osman Pacha at Plevna, which is strongly entrenched, numbers 75,000 men and 200 guns.—A despatch has been received from Suleiman Pacha, in which he states that his entrenchments are now only 150 paces distant from the Russian positions, which are blocked on three sides, the route to Gabrova alone being open. Every effort is being made to complete the blockade.—A division of Roumanian troops has crossed the Danube to the westward of Nicopoli in order to operate in the rear of Plevna.—A Russian official despatch confirms the unofficial statement that Ahmed Mukhtar Pacha had made an unsuccessful attempt to surround the Russian positions at Kurukdara, but that he had succeeded in capturing Kizeltepe.—Ahmed Mukhtar Pacha reports that he buried 1,064 Russians after the battle of Kizeltepe.

Alexandria, 30th: The River Nile is still below the lowest level which it has been on the same date during the last eight years. A slightly downward tendency has been observed during the last four days.

PASSENGERS SAILED.

Per P. and O. Str. *Malwa*, 24th, additional:

For Southampton.—Commdr Broughton, R N, Mrs Morriss, Mr and Mrs R W Pearce and Miss Pearce, Mr W Entwistle, Sergeant Hughes, and Mr John Leigh.

For Venice.—Mr Bianconi, and Mr W Rowett.

Per P. and O. Str. *Surat*, 30th:

For Southampton.—Lieut Maitland, Mr H R Brittingham, Mr E Williams, Mrs Twemlow and infant, Mrs Nugent and infant, Mr W S Sullivan, Mrs C G Gumming and infant, Capt E Lake, R A, Mr A Cooper, and Miss Nugent.

For Brindisi.—Mr J Elston and Major C G Gunning.

For Venice.—Mr Jas Greaves, Mr Geo Cotton, Mr H J Richords, Mr A H Gillanders and Mr C Pandoorung.

PASSENGERS ARRIVED.

Per P. and O. Str. *Venetia*, 28th:

From Southampton.—Major Penny, Captain and Mrs Melliss, Rev S Endle, Mr R King, Mr R C Campbell, Mr F Ward R N, Quarter-Master Staniland, 11th Hussars, Dr Rivers, Dr Jerome, Captain N Powlett, Mrs Pundit, Mahomed Ali Khan, Mr J A Iscough, Mr G Bayliss, Mr and Mrs G Cowell, Mr and Mrs Taylor, Mr A Huggett, Mr A Pointer, Mr W Raymond, Mr A Simpson, Mr H Thomas, Mr Kennedy, Mr Robinson, Mr Jancowski, Mr J Bless, and Mr J C Bartlett, R N.

From Venice.—Hon L H Bayley and Capt and Miss Searle.

From Brindisi.—Mr J R Fisher, Capt Campbell, Mr and Mrs Daly, Mr H B Simson, Mr Conolen, and Mrs Thomas.

From Aden.—Mr and Mrs Treacey.

Domestic Occurrences.

BIRTH.

WELLS—August 26th, at Surat, the wife of the Rev. T. L. Wells of a son.

MARRIAGES.

MUNDAY—GRANT—August 22nd at Bombay, Christ Church, Byculla, James Munday, to Juliana Margaret, daughter of Mr. George Wawick Grant, late P. W. I. of the G. I. P. Railway

PEARCE—PEABODY—August 28th, at Madras, the Rev. C. Pearce, Baptist Mission, Calcutta, to Lavinia Peabody, of the American Telugu Mission, Ramapatam, and daughter of G. T. Peabody, Esq., of Virden, Illinois, U. S.

DEATH.

PURVIS—August 24th, Geo Scott Purvis, Assistant, Messrs. Stearns, Hobart and Co., and eldest son of Mr. Geo R. Purvis aged 29 years.

"BOMBAY GUARDIAN."

Subscriptions received from 25th August to 1st Sept. 1877 at the new rate.

John Staples, 22nd October 1877, Rs. 1; Rev. J. E. Scott, 7th July 1877, Rs. 11-2; Mrs. Fido, 8th July 1878, Rs. 6; J. Newbery, 12th April 1878, Rs. 6; Mrs. Yates, 15th November 1877, Rs. 3.

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